A COMPANION *to the* 1928 PRAYER-BOOK

O. HARDMAN, D.D.

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A COMPANION TO THE 1928 PRAYER-BOOK

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BY

O. HARDMAN, D.D.

HON. CANON OF SOUTHWARK
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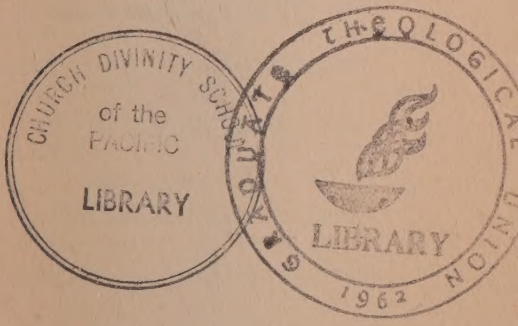

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CONTENTS

		PAGE
	INTRODUCTION: ABOUT THE BOOK IN GENERAL	vii
CHAPTER		
I.	THE CALENDAR	1
II.	THE PSALTER AND THE LECTIONARY	7
III.	MORNING AND EVENING PRAYER: PRIME AND COMPLINE	12
IV.	THE LITANY: OCCASIONAL PRAYERS AND THANKSGIVINGS	17
V.	QUICUNQUE VULT: A COMMINATION: AN EXHORTATION	20
VI.	HOLY BAPTISM: THE CATECHISM: CONFIRMATION	23
VII.	THE HOLY COMMUNION	32
VIII.	THE MARRIAGE SERVICE: THE CHURCHING OF WOMEN	48
IX.	THE VISITATION AND COMMUNION OF THE SICK	52
X.	THE BURIAL OF THE DEAD	57
XI.	THE MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS	60
XII.	FORMS OF PRAYER FOR ACCESSION DAY: FORMS OF PRAYER TO BE USED AT SEA	65

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INTRODUCTION

ABOUT THE BOOK IN GENERAL

"THE wisdom of our fathers under the good hand of God," says the Preface to the 1928 Prayer-Book, "gave to the Church of England the Book of Common Prayer in English speech. It is, and we believe that it will always be, one of the great books of the world. Nothing save the English version of the holy Scriptures is enwoven so closely in the language and the deepest thoughts of our people at home and beyond the seas."

The Book which is thus described first appeared in the year 1549. Before that time the forms of prayer used by the Church of England were contained in a number of separate books; they were usually written in the Latin tongue; and they varied to some extent in different dioceses. At the Reformation it was decided that there should be one use for the whole realm, that all the necessary forms should be in English, and that they should be included in one Book.

This Book was produced mainly by the labours of Archbishop Cranmer, who showed remarkable

ability both in translating old services and in composing new prayers. It was subjected to a good deal of criticism by reformers who wished for a more drastic revision, and it appeared in a new and more Protestant form in 1552. After being in use for only a few months it was suppressed by Queen Mary, who restored the Latin forms of worship. On the accession of Queen Elizabeth in 1558 the use of the English Prayer-Book was re-enforced, and the Book was issued in a revised form in 1559. The Hampton Court Conference held under James I. led to a third revision in 1604, which served until the Book was banned by the Long Parliament in 1645. At the restoration of the monarchy in 1660 it was taken into use once again, thoroughly revised in the following year as a result of the Savoy Conference, and issued in its new form in 1662.

From 1662 to 1928 the Book remained practically unchanged, while everything else moved on. The British Empire was built up to its present greatness; the modern industrial system was developed at home, and democratic government was gradually established; new scientific knowledge gave men a greatly increased control of the forces of nature and extended the horizon of their thinking; and the critical analysis and interpretation of the Bible caused them to rethink some of their thoughts of God. The

Church of England steadily grew into the great Anglican Communion, profiting by movements of the Spirit on both the Evangelical and the Catholic sides, recovering laudable ancient customs which had dropped out of use, and developing its machinery of organization; and all the while the old Prayer-Book continued in use at home, though it was revised by some of the daughter churches overseas. At length the existence of serious disorders in the Church and the recognition of the inadequacy of the existing rubricks and forms of service led to the issue, in 1906, of Letters of Business to the Houses of Convocation, and the work of revision was definitely taken in hand.

For more than twenty years it was steadily pursued; and at last, in 1927, the revised Book was presented by the Church for the approval of Parliament. It was passed by a large majority in the House of Lords, but rejected by the House of Commons. With some slight emendations, mainly of an explanatory character, it was again presented to the House of Commons in 1928, and it was again rejected. This unfortunate refusal to give the new Book legal sanction has imposed upon a Church which can no longer live in strict accordance with the terms of the old Book the necessity of making, under the direction of its Bishops, emergency regulations, while attempts

are being made to arrive at a better understanding with the State. The 1928 Book represents the considered mind of the Church of England as a whole as to the variations from the 1662 Book which are necessary and desirable, and there is little doubt that it will serve for some time to come as a comprehensive statement of permissible use and of disciplinary rules. Necessity compels us to go outside the 1662 Book. Loyalty to our Church forbids us to go beyond the 1928 Book in any direction.

On a general survey of this fifth revision of the Book it will be seen that changes were made in five directions.

1. Certain disputed matters were determined by new directions framed to promote the restoration of discipline in the Church. The Tractarian Movement of 1833 initiated a process of recovery of practices and customs which had lapsed through ignorant prejudice and culpable neglect. This revival led to much controversy as to the meaning of certain rubricks, especially the Ornaments Rubrick (see pp. 35 ff.), contained in the Prayer-Book, and the bishops and their clergy were often found taking opposite sides. Discipline became a matter of the most serious difficulty; and for the restoration of order and seemliness as well as for the edifying of congre-

gations it became imperative to define the meaning of all ambiguous and doubtful instructions. This was done.

Opportunity was taken at the same time to regularize certain customary practices which had long been observed without legal authority. Thus it was provided that hymns and anthems might be sung at services, that collections might be made at services other than the Holy Communion, and that the preaching of a sermon at the Holy Communion should be optional.

2. Some of the Prayer-Book services, especially that of Holy Communion, were improved in their structure and phrasing. Since the fourth revision of the Book was issued there has been a considerable advance in the knowledge of the forms of worship used by the Catholic Church in the great centres of Church life in early days, and of the history of the growth of those forms; and this new liturgical knowledge was employed for the improvement of our Church of England services.

3. In order to meet the needs of today in the matter of corporate prayer and for the enrichment of our forms of public worship many additions were made to the services as they stood in the old Book.

(*a*) New sentences were provided in the

Introduction to Morning and Evening Prayer and in the Offertory at the Holy Communion.

(*b*) Invitatories for use before and after the Venite were added.

(*c*) Three new suffrages were inserted in the Litany.

(*d*) The Occasional Prayers were increased from nine to forty-five, and extempore prayer was authorized.

(*e*) Many new Collects were provided, with Epistles and Gospels.

(*f*) The Proper Prefaces in the Holy Communion were increased from five to twelve.

(*g*) An entirely new Order for the Burial of a Child was provided.

(*h*) An Appendix was added containing forms for Prime and Compline, a Preparation for Holy Communion, and an Exhortation for use at penitential seasons.

4. As a result of biblical study, the travail of war, and the re-interpretation of Christian theology in terms appropriate to modern thought and life, there was a return to New Testament standards in preference to those of the Old Testament which had obtained prominence in some parts of the old Book. A change in the question put to ordination candidates in respect of their belief in the Scriptures delivers them from the necessity of seeming to accept the idea

of verbal inspiration; in the Baptismal Offices and in the Marriage Service Old Testament references of doubtful value were omitted; Christ's love of children was more emphatically declared, and the spiritual equality of men and women was left in no doubt; there is a truer attitude towards sickness in the Order for the Visitation of the Sick; the full significance of the doctrine of the Communion of Saints was recovered; and the nature and meaning of both consecration and sacrifice were more adequately declared in the new prayer of consecration in the Holy Communion.

5. Finally, there was a very conservative modernization of language, certain words being changed here and there without affecting the dignity and solemn beauty of the English of the Prayer-Book. Thus "indifferently" becomes "impartially," "lively" becomes "living," "alloweth" becomes "approveth," "confounding" becomes "confusing," and so on.

A COMPANION TO THE 1928 PRAYER-BOOK

CHAPTER I

THE CALENDAR

For the glory of God, and for the edification of its members by assisting them in the duty of glad and prayerful remembrance, the Church plans out the year on its own lines, proceeding not from month to month but from festival to festival. It begins the New Year on Advent Sunday, which is always the nearest Sunday to St. Andrew's Day, November 30, and it marks the days of the year as Feast Days, or as Days of Fasting or Abstinence, or as Ordinary Days.

Feast Days.

The days of rejoicing, when Churchpeople are expected to offer thanks at the Holy Communion, are grouped as Principal, Greater, and Lesser Feasts. The Principal Feasts are six in number, and they all fall within the first half of the Church's year—viz.: Christmas Day, the Epiphany, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday. Year by year the

Church contemplates with devotion and thanksgiving the facts upon which the Christian religion is based; and then in the second half of each year it proceeds to apply these great truths to the moral and spiritual life of the members of Christ's Body.

In addition to these Principal Feasts, all the Sundays of the year and twenty-eight other days, the names of which are printed in italics in the Calendar, are reckoned as Greater Feasts. The Sundays are regarded as weekly commemorations of our Lord's Resurrection, and the other days recall His Circumcision and Transfiguration, the Purification and Annunciation of the Blessed Virgin, the memory of New Testament Saints and Martyrs, of the Holy Angels, and of All Saints; and, for two days in each case, they prolong the festivals of Easter Day and Whitsunday. A table at the end of the Calendar shows which feast is to take precedence in the event of two happening to fall on the same day.

The Lesser Feasts, seventy-six in number, are printed in the Calendar in roman type. The list differs considerably from that in the old Book, sixteen unimportant names being omitted, twenty-nine new names being added, and the dates of three names being corrected. The Dedication and Patronal Festivals of a church, and the Harvest Thanksgiving, are also reckoned as Lesser Feasts. The observance of these seventy-nine days is not of the same obligation as that of the Greater Feasts, but the Appendix

to the Book provides Collects, Epistles, and Gospels for them all, some Proper and some Common (peculiar to a particular day, that is to say, or shared by several days).

All these festivals, with the single exception of Easter Day, are held to begin with Evening Prayer on the previous day—First Evensong as it is called.

There is great value in the observance of feast-days. It tends to encourage a proper spirit of gratitude, happiness, and optimism; it inspires confidence and desire by reminding us of the splendid achievements of weak men and women who have yielded themselves to the promptings of the Holy Spirit; and at the same time it fosters in us true humility. To make the most of these family birthdays and commemorations we should clearly be at pains to learn something about the story of each.

Days of Fasting, or Abstinence.

There is another side to the Christian life. Over against praise and rejoicing we are bound to set prayer and penitence, thus holding together the twin truths associated with Good Friday and Easter Day. Loyal Churchpeople who readily observe feast-days will count it their duty no less to keep the appointed days of fasting, or abstinence. These two terms, which appear to be merely equivalent in the Prayer-Book, have come to mean different things in practice. Abstinence is held to mean abstention from the

use of flesh food, while fasting means both abstaining from flesh and reducing the amount of food taken.

Like the feast-days, fast-days are also arranged as Greater and Lesser. The Greater Fasts are Ash Wednesday and the six days before Easter. The Lesser Fasts are the week-days of Lent after Ash Wednesday to Palm Sunday; the Ember Days (that is, the days specially appointed for prayer for the ministry and for those who are being newly admitted to it—viz.: the Wednesday, Friday, and Saturday after the First Sunday in Lent, Whitsunday, September 14, and December 13 respectively); the three Rogation Days (the Monday, Tuesday, and Wednesday before Ascension Day); all the Fridays in the year except Christmas Day, the Epiphany, and the Fridays following Christmas, Easter, and the Ascension; and the Vigils, or preceding days, of Christmas, Whitsunday, St. John Baptist, All Saints, and St. Andrew. It is the custom, though not prescribed by the Prayer-Book, to observe Fridays and the Rogation Days as days of abstinence, and all the others as days of fasting.

Fasting is particularly enjoined upon persons of riper years who are preparing to receive the sacrament of Baptism; and it is represented as an ancient and laudable custom to receive the Holy Communion fasting. But in the latter case the use of this preparation is expressly left to every man's conscience.

Ordinary Days.

All the remaining days are ferial or ordinary, marked by no special observance, except that the anniversary of the day of accession of the reigning Sovereign is appointed to be observed as a solemn day; thanksgivings are provided for the institution of Holy Baptism and Holy Communion, though no fixed days are appointed for their use; provision is made for intercession for the Missionary Work of the Church overseas on the Vigil of St. Andrew and other suitable occasions; and there is a Collect, Epistle, and Gospel appointed for use on any day of conference when the guidance of the Holy Spirit would naturally be sought.

Colours and Appropriate Services.

In order to mark the days and, by appealing to the eye, to assist worshippers to a right frame of mind, it is customary to use different colours, and materials of varying degrees of richness, for the vestments of the ministers and for altar frontals and other hangings. These are not prescribed in the Prayer-Book, and there is no one use that can properly be said to be correct and to be preferable to all others: but it is general to use four colours—white, red, green, and violet or blue—supplementing these sometimes with black and yellow.

White denotes purity and joy, and is used for all festivals of our Lord, of the Blessed Virgin,

of the Holy Angels, and of Apostles, Evangelists, Bishops, Abbots, Abbesses, Doctors, Confessors, Matrons and Virgins, who did not die a martyr's death; also for Baptisms, Confirmations, Ordinations and Weddings, and for the burial of a child. Yellow is sometimes used for Bishops, Abbots, Doctors and Confessors, instead of white.

Red, the colour of fire and of blood, is used for Whitsunday and sometimes at Confirmation Services, and for the festivals of Martyrs.

Violet (or blue) denotes penitence, and is used in Advent and Lent (but in many churches unbleached linen is used for the first four weeks of Lent), and for Ember Days, Rogation Days, Vigils, and funerals. Black is often used for Good Friday and for funerals and commemorations.

Green, the colour of nature, speaking of growth, is used for ferial or ordinary days which do not fall within a festal period: but red is used in some places instead of green on these days.

At the services of Morning and Evening Prayer the character of particular days is declared by the opening sentence from the Scriptures, by the Invitatories appointed to be said or sung before and after the Venite, by Proper Psalms and Lessons appointed for the day, and by the Collect of the day.

At the Holy Communion the special Collect again marks the day, together with its appropriate Epistle and Gospel; and there are suitable Proper Prefaces appointed for certain days.

CHAPTER II

THE PSALTER AND THE LECTIONARY

THE daily services of Morning and Evening Prayer are essentially biblical services having as their foundation the recitation of the Psalter and the reading of other passages of Holy Scripture, to which is added the offering of prayer. Tables are provided, therefore, showing the order in which the Psalms are to be said or sung, and appointing lections, or lessons, for each day in the year.

THE PSALTER.

The Psalms are printed in Miles Coverdale's familiar and beautiful version, with all its numerous mistakes uncorrected. It first appeared in his Bible of 1535; it was revised by him for the Great Bible of 1539; and it was retained in the Prayer-Book in preference to the Authorized Version of 1611 because it was considered to be "smoother and more easy to sing." Regard for the truth, however, will make it necessary before long to provide a carefully revised translation of the Psalms for our Prayer-Book.

For the relief of the Christian conscience one whole psalm, the 58th, may be omitted, and also portions of seven others—viz:

Verses 5, 6 and 7 of the 14th Psalm.
Verse 16 of the 55th Psalm.
Verses 21, 22 and 23 of the 68th Psalm.
Verses 23 to 29 of the 69th Psalm.
Verses 5 to 19 of the 109th Psalm.
Verses 7, 8 and 9 of the 137th Psalm.
Verses 9 and 10 of the 140th Psalm.

In the case of the 14th Psalm the verses to be omitted form no part of the psalm as it was originally written, but are an interpolation. The other excluded passages breathe a spirit of hatred and vindictiveness which belongs to pre-Christian times and is not compatible with the Sermon on the Mount. They are unsuitable for Christian worship: but their retention within brackets serves not only to remind us of the complete form of the psalm in each case, which we are legitimately adapting to our own use, but also to warn us of the danger of taking up an attitude of weak compromise towards the forces of evil. We are required to "abhor that which is evil," and at the same time to love our enemies.

Except for these omissions the daily recitation of the Psalms in a monthly course continues, on week-days only, as before, with a few modifications. It is permitted to transfer the 113th Psalm from Morning to Evening Prayer on the 23rd day of the month, so as to connect it with the Hallel group of psalms to which it belongs; and the 141st Psalm, which is obviously an evening psalm, may be similarly transferred on the 29th day. On the 31st day of the month,

permission is given either to repeat the psalms for the 30th day or to use the psalms of the monthly course that have been omitted on one of the Sundays of the month. Proper psalms are provided for Christmas Eve and Christmas Day, for New Year's Eve and the Feast of the Circumcision, for Epiphany and its Eve, for Ash Wednesday and for all the week-days in Holy Week, for Ascension Day and its Eve, and for the Eve of Whitsunday. In addition there is a table of psalms prescribed for optional use on special occasions. These are Holy Days and their Eves, Rogation Days, the Dedication Festival of a church, Thanksgiving for Harvest, Intercession for Home Missions and Missions beyond the seas, times of trouble or anxiety, and occasions of thanksgiving.

Every Sunday in the year has its proper psalms for both Morning and Evening Prayer, thus interrupting the monthly course in recognition of the fact that the great majority of people who go to church on Sunday do not go regularly on week-days, and that it is therefore legitimate and edifying to provide for Sunday use psalms which are appropriate to the special character of the day. Psalms telling of God's righteous judgment are appointed for the Sundays in Advent; Messianic Psalms are attached to the earlier Sundays after Epiphany, the Penitential Psalms and the great Meditation on the Divine Law (Psalm 119) to the Sundays in Lent; Psalms 113 to 118, known as the Hallel, are used at Easter, and Psalms 120 to 134, the Pilgrim

Psalms or the Songs of Ascent, on the Sundays between Easter and Ascension Day. On the Sundays after Trinity the Psalms are taken, as a rule, consecutively, any that have already been used in the morning on Sundays before Trinity being set down for the evening when they are repeated, and psalms already used in the evening being prescribed for the morning.

At the end of each psalm and at the end of each section of the 119th Psalm the *Gloria Patri* is to be repeated, except in the service for the burial of the dead, when it may be omitted.

The Lectionary.

A yearly course of Bible reading is prescribed, two lessons being ordered for Morning Prayer and for Evening Prayer each day. The first of these is always drawn from either the Old Testament or the Apocrypha; the second is always taken from the New Testament. For Sundays and week-days alike they are chosen with reference to the course of the Church's year and not to the civil year, with the exception of those appointed for use on the days December 29 to 31 and January 2 to 5. Week-day lessons provide for the most part a consecutive reading of books selected as being appropriate to the Church season or of books arranged in order so as to secure historical sequence in Bible study. Thus the prophet Isaiah is prescribed for the season of Advent, and the Epistle to the Hebrews is to be read on the days which follow

after Ascension Day; and at certain periods Old Testament books are arranged with an eye to the orderly presentation of the successive stages in the religious development of God's chosen people; the Synoptic Gospels (St. Matthew, St. Mark, and St. Luke) are combined, and the Pauline Epistles are arranged in chronological order. Lessons for Sundays and Holy Days and the Eves of Holy Days are proper to the day and are generally independent of the week-day scheme.

In order to make it possible to vary the lessons to some extent in successive years and so to familiarize Sunday congregations with as much as possible of the Bible, alternative lessons are provided on Sundays, it being understood that choice between them is not to be made capriciously from Sunday to Sunday, but that a scheme of reading shall govern the selection. With the exception of Whitsunday it is required that at least one lesson shall be read from the Gospels every Sunday, either at Morning or Evening Prayer.

For the assistance of those who desire to follow from their Bibles the reading of the lessons the reader is instructed to name first the book from which the lesson is taken, then the chapter, and then, if necessary, the verse, thus: "The Book of the Prophet Isaiah, the ninth chapter, the eighth verse." And he is to read "distinctly with an audible voice."

CHAPTER III

MORNING AND EVENING PRAYER: PRIME AND COMPLINE

It is ordered that Morning and Evening Prayer shall be said daily in every parish church or chapel by the Minister in charge, provided that he is not prevented by sickness or by some other urgent cause. By the tolling of a bell the people are to be invited to join him. All priests and deacons who are not required to say these services openly are instructed to say them privately.

Each of the services falls into three parts: the Introduction, Morning or Evening Prayer proper, and Miscellaneous Prayers and Thanksgivings. On week-days the second part is all that need be said, closing with the Prayer of St. Chrysostom and the Grace. On Sundays also the second part suffices when it is to be followed immediately by another Prayer-Book service, and it may then be even further shortened by ending with the Canticle after the Second Lesson instead of going on to the Third Collect. But when Morning and Evening Prayer are used as independent services on Sundays which are not Principal Feasts (see p. 11), they must be prefaced by the Introduction, and, at the discretion of the Minister, they may be followed,

as on any other day, by some of the Occasional Prayers and Thanksgivings, "or such others as are authorized by the Bishop," or by extempore prayer—that is, prayer in the words of the Minister.

An Introduction to Morning or Evening Prayer.

After reading in a loud voice one or more of a number of sentences chosen from Holy Scripture with reference to the seasons of the Church's year and special occasions, the Minister is to exhort the people to draw near to God and to make confession of their sins. For this purpose he is ordered to read a longer form of exhortation on Advent Sunday and the First Sunday in Lent: but at other times he may use either of two shorter forms which are provided, and then, kneeling down, keep silence with the congregation for a short space. The General Confession and the Absolution, or Remission of Sins, follow, in a longer form which must be used on the two Sundays just mentioned, and in shorter forms for optional use at other times.

Morning Prayer.

Versicles and responses said or sung by the Minister and the people preface the saying or singing of a part of the 95th Psalm on Sundays and other Holy Days: but at other times this psalm may be omitted. Anthems or antiphons,

here described as Invitatories, may be used before and after the psalm on certain specified days. Then come the psalms appointed for the day; and after them the First Lesson is read. The hymn called Te Deum Laudamus follows. This is arranged so as to show its structure: first, the praise of the Triune God, then the Church's profession of faith in its Head, and lastly a series of prayers in the form of versicles and responses. Instead of this hymn the Canticle known as Benedicite, Omnia Opera may be used, in full or in a shortened form; or use may be made of either the 51st or the 40th Psalm. Next comes the reading of the Second Lesson, followed by the hymn called Benedictus or by the 100th Psalm.

Thus far the service is almost entirely drawn from the Bible. The second part includes the recitation of the Apostles' Creed, the salutation and answer, the Lesser Litany and the Lord's Prayer, versicles and responses, and the three collects. The custom of turning to the sunrising when reciting the Creed is in token of the truth that Christ is the Light of the world and that by Him the world's darkness is dispelled; it has reference also to the fact that the altar, where we receive the Bread of life, stands at the east end of the church. At the name of Jesus the head is bowed in reverence. The Lord's Prayer lacks the concluding doxology, because it is here used to express petition and not thanksgiving. The first of the three collects is always the Collect of the Day; it is sometimes followed

by other collects before the Second Collect (for Peace) is said.

Evening Prayer.

The structure of Evening Prayer corresponds exactly with that of Morning Prayer, but it has its own psalms, lessons, canticles, and second and third collects, and is in no sense therefore to be regarded as merely a repetition of the morning service. Those who are in a position to compare the worship of the Church of England with that of other branches of the Catholic Church generally regard this service as a peculiar glory of our Church, possessing great beauty and value.

Inspired by the Psalmist's words, "Seven times a day will I praise thee," Christians living under rule in the West built up, by the sixth century, a system of daily worship which included seven separate Offices, in addition to Nocturns (or Mattins) at cock-crow. Prime, which was said on rising in the early morning, was matched by Compline at bed-time; Lauds, which followed Nocturns, was paired with Vespers, which preceded Compline; and in between Lauds and Vespers came in order Terce at the third hour, Sext at the sixth hour, and None at the ninth hour. At the Reformation Morning Prayer was drawn from Mattins and Lauds, and Evening Prayer was made up of Vespers and Compline, while the other services were abandoned. The

New Prayer-Book now recovers the Orders of Prime and Compline, allowing the former to be used before or after Morning Prayer, but not as a substitute for it, and the latter after Evensong. They will be found useful for family worship at home as well as for communities and for public worship in church.

Prime.

The service opens with versicles and responses and a hymn followed by parts of the 119th Psalm. The Quicunque Vult, commonly called the Creed of St. Athanasius, may then be said, "according to the ancient use of Prime." A short lesson follows, and after that a Respond said by the Minister and people. Then come the prayers, including a form for the confession of sin.

Compline.

A brief prayer and a scriptural exhortation are followed by versicles and responses. These are succeeded by one or more of four prescribed psalms and a short lesson, a Respond and a hymn, the canticle Nunc Dimittis with its anthem, and the Apostles' Creed. The prayers follow, including again a form for the confession of sin.

CHAPTER IV

THE LITANY: OCCASIONAL PRAYERS AND THANKSGIVINGS.

The Litany.

The General Supplication, first issued in 1544 and commonly considered to be Archbishop Cranmer's finest piece of work, is ordered to be sung or said on the Rogation Days and at other times when the Bishop requires its use. It may be used after Morning Prayer on any day, at the Minister's discretion. Sundays, Wednesdays and Fridays are mentioned as being specially suitable.

It is arranged in four sections, generally known as the Invocations, the Deprecations, the Obsecrations, and the Intercessions; and the Minister may either use the complete form or choose suffrages from each of the second, third and fourth sections after reciting all the invocations in the first.

When the Litany is used, in procession or at the litany-desk, as an introduction to the service of Holy Communion, it must end immediately before the Lord's Prayer. At other times the Lord's Prayer is to be said and the intercession is to be concluded with the Prayer of St. Chrysostom and the Grace.

It is permissible to insert between the Lord's Prayer and the Prayer of St. Chrysostom one or more prayers taken from the Occasional Prayers and Thanksgivings, or the brief Supplication which follows the Litany proper. This is particularly intended for use, independently of the Litany, on the Rogation Days, at penitential seasons and in times of trouble.

Occasional Prayers and Thanksgivings.

These include forty-five different prayers under thirty-two headings of subjects, three concluding prayers, seven thanksgivings, and four forms for use in closing the service of prayer. In addition to this, authority is given to the clergy to offer prayer in their own words, a privilege which covers the use of prayers borrowed from other sources or carefully composed for the occasion.

Each prayer is preceded by a bidding, so that the congregation may know its purpose. The bidding may be followed by a short silence; and then the recitation of a set versicle and response precludes the offering of the prayer which is to gather up the individual petitions of the people.

The selection of the prayers to be used at each service is left to the Minister, except that one of the Prayers for the King must always be said at Morning and Evening Prayer when neither the Holy Communion nor the Litany is to follow immediately. If, however, the Holy Communion

follows at once, the prayer may be used in that service instead; if the Litany follows, the three suffrages for the King will serve instead. It is further stated that the use of a prayer for Missions is desirable every Sunday.

CHAPTER V

QUICUNQUE VULT: A COMMINATION: AN EXHORTATION

THERE is an element of sternness and severity in the Christian religion which is always in danger of being forgotten. These three parts of the Prayer-Book are here grouped together because, more than any other part, they set before us the sterner aspects of the divine judgment upon neglect and perversion of the truth and upon breaches of the moral law.

QUICUNQUE VULT.

These are the opening words, in Latin, of the hymn that is commonly known as the Creed of St. Athanasius. It is an important and valuable statement of the Catholic faith in respect of the doctrines of the Blessed Trinity and the Incarnation of the Son of God; and the nature of the subjects with which it deals makes it impossible that it should be simple and easy to understand. It is therefore not well suited for use by general congregations at public worship, and the New Prayer-Book makes its use in that way entirely optional, without in any degree modifying the Church of England's acceptance of the hymn.

It may be used, either in its old form or in a revised translation which is provided, whenever Prime is said, at Morning Prayer on twelve specified festivals, and at Morning or Evening Prayer on Trinity Sunday, the first Sunday after Christmas, and the Feast of the Annunciation. The Minister alone may read it to the people, or it may be either sung or said by Minister and people together; and the second and forty-second verses may be omitted for the relief of the consciences of those who find in the New Testament no sufficient justification for the unqualified statements contained in those verses.

It is permitted also to use the first half of the hymn—that is, the part dealing with the doctrine of the Trinity, beginning at the third verse—on Trinity Sunday, and the second part, which treats of the Incarnation, on the Sunday after Christmas Day and on the Feast of the Annunciation. In the latter case the forty-second verse is omitted and the two halves of the forty-first verse are transposed so as to read: "And they that have done evil will go into eternal fire: and they that have done good into life eternal." This is obviously intended to secure an edifying transition to the recitation of the *Gloria*.

A Commination.

This "denouncing of God's anger and judgment against sinners" is ordered to be read on Ash Wednesday and at any other time appointed by the Bishop. It may be used at any hour of

the day, independently or in connection with another service.

After an introductory explanation of the aim of the service, to be read by the Priest from the reading-pew or the pulpit, the Ten Commandments are paraphrased in the form of a series of assertions that God will judge all who offend against His laws, and the people answer each time with an Amen of acceptance and approval and with a prayer for mercy. There follow an exhortation to repentance and an assurance of the divine forgiveness.

The second part, entitled The Prayers, consists of the 51st Psalm, to be said kneeling, the Lesser Litany, the Lord's Prayer, four versicles and responses, two prayers to be said by the Minister, one to be said by the people "after the Minister," and a concluding prayer for blessing.

An Exhortation.

In the Appendix there is provided an Exhortation which is ordered to be said "in Advent and Lent and at other times according to the discretion of the Minister," for the same purpose as the Commination, but as supplementary to it, and not as displacing it. Its structure is exactly the same as that of the Commination (Introduction, Statement of the Law, Exhortation, and The Prayers), but its contents are entirely different, and its spirit is much more definitely of the New Testament than of the Old.

CHAPTER VI

HOLY BAPTISM: THE CATECHISM: CONFIRMATION

ADMISSION to the Church is effected by a twofold rite of initiation, Baptism and the Laying on of Hands. Normally there can be no admission to the sacrament of Holy Communion until this rite has been completed. In the case of infants it is the practice of the Church of England to baptize, but to defer Confirmation until they have come to years of discretion, the Godparents being required to see that they are instructed meanwhile in the teaching of the Catechism.

HOLY BAPTISM.

Three separate forms are provided for the administration of Baptism, one for the public Baptism of infants, a second for their private Baptism, and a third for the Baptism of such as are of riper years. It is left to the Priest to determine the minimum age which justifies the use of the third form.

I.—THE PUBLICK BAPTISM OF INFANTS.

Children should be brought to church to be baptized as soon as possible after birth, and Ministers are required to urge people not to

delay beyond the fourth or fifth week. Any who die unbaptized may doubtless be committed to the love of God without anxiety or apprehension of evil, though they may not be buried with the form of service which is used by the Church for its own members. But the Church of England, making no pronouncement as to the fate of the unbaptized, and, on the other hand, declaring that "it is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved," requires that its members shall bring their children to Baptism without delay.

The desirability of administering the sacrament on Sundays and Holy Days in the presence of the congregation is emphasized; and it is permitted to use the service either immediately after the Second Lesson, or after the Third Collect, at Morning and Evening Prayer, or at any other time determined by the Minister. One Godfather and one Godmother are accounted sufficient, when three sponsors cannot be provided: but if the parents themselves choose to stand as sponsors a third Godparent must be brought in. Unbaptized people are not allowed to act as Godparents.

The Minister and the people stand throughout the service, which is divided up into six sections: Introduction, The Promises, The Blessing of the Water, The Baptism, The Thanksgiving, and The Duties of the Godfathers and Godmothers.

Introduction.—After ascertaining that the child has not been baptized before (since it is not

permitted to repeat the sacrament), the Priest addresses the people, reminding them that human nature is tainted and that it can be purified and perfected in Christ alone. He calls upon them to pray with him on behalf of the child, and then uses one of the two prayers that follow. After the prayer he reads the Gospel, which is prefaced and ended with an ascription of praise just as in the Holy Communion; and an exhortation based upon the Gospel is followed by a prayer of thanksgiving and of petition for the gift of the Holy Spirit which is said by all.

The Promises.—The Godparents are now required to undertake, in the child's name, to renounce evil, to hold the Christian faith, and to do God's will. It is obvious that they cannot identify their own present mind and intention with that of the child in later years: but by giving this threefold pledge they commit themselves to the duty of assisting to direct the child's development aright. Four brief prayers follow.

The Blessing of the Water.—After a salutation and an ancient form of exhortation borrowed from the service of Holy Communion (see p. 43), the Priest prays that God will sanctify the water placed in the font "to the mystical washing away of sin." This is not to be regarded as parallel to the blessing of the bread and wine in the Communion Service. That is essential to the sacrament, and after it has taken place the

elements are referred to by the Prayer-Book as the Body and Blood of Christ. The blessing of the water is not essential to Baptism, as may be seen by the fact that in the form for private Baptism it is omitted.

The sin that is referred to is Original or Birth Sin, that taint of human nature which, however it came to be, makes it easier to do wrong than to do right, and makes us all dependent upon the grace, or undeserved goodness and help, of Almighty God.

The Baptism.—The Priest takes the child into his arms, asks for the Christian name or names by which it is to be known, and then, calling the child by name, pours (not sprinkles) water over its head three times, saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Immediately afterwards he formally receives the child into the fellowship of the Church, and makes with the thumb of his right hand the sign of the Cross upon the child's forehead. This, again, is not essential to the rite, and is to be regarded as a symbolic, but not sacramental, act, full of obvious meaning and helpful in its significance.

The Thanksgiving.—Appealing to the people to thank God for the benefits now conferred upon the child by its admission to the Lord's household, the Priest leads them in the Lord's Prayer, and then says, in their name, a thanksgiving and two prayers, the latter of which is a request to God

for the blessing of the child's home and " for all who have the care of him."

The Duties of the Godfathers and Godmothers.— These are plainly declared in a short address. The instruction to the Godparents to see that the child is brought to the Bishop to be confirmed makes it clear that, while any who are baptized but not confirmed may not be refused as sponsors, it is the Church's intention that Godparents shall themselves have experienced the benefits of Confirmation and of Holy Communion.

If the Baptism takes place as a separate service, outside Morning and Evening Prayer, a blessing is to be added.

II.—The Private Baptism of Children in Houses.

Holy Baptism is not to be administered privately " without great cause and necessity." When private Baptism is necessary, however, the Priest, or " any other lawful Minister that can be procured," is authorized to use a much abbreviated form of service; and, if the child should live, it must afterwards be publicly received into the congregation, the remainder of the service being said at the time of reception.

If there is extreme urgency and it is impossible to secure the presence of Priest or Deacon or Deaconess, then it is lawful for any lay person to baptize a child, pouring water upon its head and using the proper form of words. Notice

of what has been done must be given at once to the Minister of the Parish, and, if the child lives, reception into the congregation must follow: but the Baptism is valid and may not be repeated.

When there is any doubt whether the sacrament has been duly administered, it is necessary for a Minister to baptize conditionally, saying, "N., if thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

III.—The Baptism of Such as are of Riper Years.

Such candidates must be thoroughly instructed and prepared before they are baptized; and Confirmation usually follows close on the Baptism. Timely notice of these cases is to be given to the Bishop. Three witnesses, or at the least two, are required; and the service follows the same order as that appointed for the Public Baptism of Infants. A suitable Gospel is provided; the promises are made by the candidate himself; and a declaration of the duties of the witnesses and of the new baptized takes the place of the concluding statement made to the Godparents.

The Catechism.

This "instruction to be learned of every person before he be brought to be confirmed by the Bishop" is unchanged in the New Prayer-Book. That is not because it is considered to need no change, but because there cannot be two official Catechisms and it has not yet been found possible to agree upon a revised form which shall displace the present one.

In spite of the objections that are sometimes raised, the Church remains convinced that there is value in committing to memory religious formulæ which go beyond the present comprehension of those who are required to learn them. Like passages of Holy Scripture and of other great literature held in minds which as yet understand them but imperfectly, they serve to interpret many of the experiences of life as they come, and are themselves interpreted in turn by those same experiences. The Catechism will undoubtedly stand: but it will need to be revised at least to the extent of gaining (1) a summary of the Creed which will make it clear that we believe in the Unity of the Godhead, (2) a new section dealing with the Church and Ministry, and (3) a more adequate statement about the sacrament of Baptism in the final section.

Confirmation.

Candidates for Confirmation, or the laying on of hands upon those that are baptized and come to years of discretion, are to be presented to the Bishop by the Priest, who must render him a statement of their names and ages. It is usual for the Bishop to accept, as duly prepared, all candidates thus presented to him, provided that they have attained a certain age, though the Prayer-Book itself does not specify a fixed number of years, but speaks only of " years of discretion " and " a competent age."

It is considered desirable, though it is not actually required, that every candidate shall have a Godfather or Godmother to witness the Confirmation and then to act as friend and adviser, in succession to the baptismal sponsors, whose official responsibility ends with the Confirmation of their Godchild. This is a practice that deserves to be much more widely adopted.

The service opens with a Preface setting forth the Scriptural authority for Confirmation, making an appeal for the prayers of the congregation, and instructing the candidates as to the declaration they are about to make.

The Renewal of Baptismal Vows follows immediately, in the form of a single question and answer, or in an alternative extended form which has the advantage of explicitly relating the vows at Confirmation to those made at Baptism and the disadvantage of unduly stressing

the candidates' confession at the cost of the essential element of the laying on of hands, which is the Confirmation proper.

The section of the service entitled The Confirmation is to be regarded as a unity, not to be broken up by the introduction of hymn or address. Three versicles and responses are followed by a prayer for the sevenfold gift of the Holy Spirit, and the Bishop at once proceeds to lay hands on the candidates, praying over each one in turn. When all are confirmed, the service of prayer is resumed with the salutation and answer, the Lord's Prayer, two further prayers, and the blessing of the candidates.

It is usual then for a hymn to be sung, after which the Bishop gives an address and closes the service with the blessing of the whole congregation.

CHAPTER VII

THE HOLY COMMUNION

General.

The Prayer-Book titles for the second of the Gospel sacraments are The Lord's Supper and Holy Communion. The latter is printed in bolder type, which suggests that it is to be preferred in general use, as expressing what is undoubtedly the most important of the various aspects of the sacrament.

Members of the Church of England are, of course, free to make use of names borrowed from the use of other parts of the Catholic Church; and there may well be some advantage in thus drawing attention to other aspects of this great sacrament. So it is common to hear the name Holy Eucharist (or Thanksgiving), which is a Biblical term used especially in the Eastern Church; and some make regular use of the term Mass, though the word is held by many to be suggestive of distinctively Roman theology and practice and therefore to be avoided.

The Church of England admits to Holy Communion only those who have been baptized and confirmed. Baptism and Confirmation, as we have seen, make up together the twofold rite of

initiation, and must, therefore, precede admission to the sacrament of fellowship. The one exception that is provided for in the Prayer-Book is the person who has been baptized and, though not yet confirmed, is "found in the judgement of the Bishop to be ready and desirous to be confirmed." While he is waiting for the removal of the obstacle, whatever it may be, to his Confirmation, such a person may be lawfully admitted by the Priest, with the Bishop's authority, to the privilege of association with the faithful in the receiving of the Blessed Sacrament.

In the event of scandal being caused to any congregation by the presence at the Holy Communion of a person of evil reputation or of two persons who are known to be unreconciled enemies, it is the duty of the Priest to warn the offending persons that they must not come to Communion until they can satisfy the Church as to the proper disposition of their souls. And he must at once notify the Bishop of the action he has taken.

Still more serious than this conditional exclusion from participation in the sacrament is formal excommunication, which can be pronounced only by the Bishop on a very grave cause. Notice of excommunication must be read out to the faithful at the Communion Service after the recitation of the Creed.

It is provided that in places where a number of Priests and Deacons are serving together as members of one staff they are all to receive the

Communion "every Sunday at the least, except they have a reasonable cause to the contrary." The single-handed Priest is regarded as being under the necessity of celebrating the sacrament Sunday by Sunday at the least, and consequently of receiving the Communion with the same frequency, for he must always "first receive the Communion in both kinds himself"; and where there are others to assist the Priest in the work of the ministry, they, too, are expected to receive the sacrament week by week, though they may not be required to act as celebrant.

In the case of lay communicants it is ordered that they shall communicate "at the least three times in the year, of which Easter to be one." This is to be regarded as the barest minimum: and the first rubrick to the Order for the Communion of the Sick requires the clergy to urge people "to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the church."

Attendance at the service and reception of the sacrament should normally go together. As a new rubrick puts it, "It is much to be wished that at every celebration of the Lord's Supper the worshippers present, not being reasonably hindered, will communicate with the Priest." Among the things which constitute reasonable hindrance at any time must be reckoned the reception of the sacrament earlier in the same day, since the Church forbids its lay members to communicate more than once in any day.

There is no fixed number of communicants required in order to justify a Priest in celebrating the Holy Communion, but the matter is left to his discretion. That means that on occasion a congregation of even one person may be held to be sufficient: but a Priest is never to celebrate alone. So as to be assured of the necessity of providing the sacrament at any given time, and again so as to know what numbers to provide for, and, once more, so as to put himself in the position of being able to repel any who are unworthy, the Priest may require notice from all who intend to receive the Communion. This right is not usually exercised; but the regulation, even where it is not acted upon, may well serve to remind communicants of the necessity of deciding in advance about receiving the Communion so as to give themselves time to make due preparation for it.

The Priest is ordered to say the whole service aloud so as to be clearly heard by the congregation; he is not to add to it any unauthorized prayers; and he is forbidden to allow his own devotions to protract the service unduly or to throw it out of course.

The much discussed Ornaments Rubrick, included in the General Rubricks that follow the introductory matter at the beginning of the Prayer-Book, says: "And here it is to be noted that such ornaments of the Church and of the Ministers thereof, at all times of their ministration, shall be retained and be in use as were in

this Church of England, by the authority of parliament, in the second year of King Edward the Sixth."

As to the ornaments, or proper equipment, of the Church, this rubrick is not interpreted by the New Prayer-Book, but, so far as present use is concerned, they are generally understood to include a bell, a font with cover, a litany-desk, a lectern and Bible, a reading-pew and Prayer-Book, a pulpit, a chair for the Bishop, a processional cross, an altar and a credence, coverings of linen and silk, a reredos or curtains, an altar cross and two candlesticks, cruets for wine and water and a box for bread, an alms-bason, a chalice and a paten with the necessary linen and silk for use in veiling and cleansing, a chest or safe with registers for christenings, weddings, and burials.

The ornaments, or official dress, of the Ministers have been recognized, for the occasions of Morning and Evening Prayer, as consisting of surplice, scarf, and hood; but there has been a difference of opinion as to the dress to be worn at the celebration of the Holy Communion. A new rubrick, appearing before the Communion Service, now authorizes the Minister to wear the same dress as that worn at Morning and Evening Prayer, or to wear surplice and stole, or to wear the ancient Eucharistic vestments consisting of "a white alb plain" (with amice, girdle, maniple, and stole) "together with a vestment" (that is, a chasuble) "or cope." The use of these vestments is steadily being recovered. It serves not

only to add becoming dignity to the rendering of the greatest of all Christian services, but also to emphasize the continuity of the Church of England with the Church of early days in faith and practice.

Bread and wine must be used at the Communion. No substitute of any sort is allowed. The bread should be the purest and best bread to be had, made either as a loaf or as a wafer; and it is permitted to use the "mixed chalice" —that is, to dilute the wine with water, as was undoubtedly done, according to Jewish practice, at the meal at which the Blessed Sacrament was instituted.

The Exhortations.

At the end of the Communion Service two Exhortations are printed, for use "when the Minister giveth warning for the celebration of the Holy Communion." In most churches these are rarely or never used, and communicants should therefore read them for themselves from time to time.

The first is a warning against coming to Communion without due preparation and self-examination. It is necessary not merely to make a general confession of sin in the course of the service, but also to search out and to confess the particular sins that we have committed against God and against our neighbour. Using some

form of self-examination* in order to be thorough and sincere, we are to mark our faults and confess them to God, to determine to amend our ways and to pray for strength to do so, to believe in God's unconditional forgiveness and at the same time to be eager "to make restitution and satisfaction" wherever possible. If by this means we are unable to secure the peace of mind that belongs to one whose sins are forgiven, or if, again, we feel that we owe it to the Church to acknowledge our faults as sins against the society to which we belong, or if, once more, we desire to be assisted in our spiritual life by the judgment and counsel of one who will be less partial than we ourselves are prone to be, then we shall go to some Minister of God's Word and open our grief, so that we may receive "the benefit of absolution, together with ghostly counsel and advice."

The further preparation of fasting is described as an ancient and laudable custom of the Church, which is not binding, but may or may not be used, according to every man's conscience in the sight of God. Such a preparation has value as a means of self-discipline and offering and as an expression of reverence as well as an aid in approaching the Holy Mysteries; and those who can do so will be well advised to observe this ancient Church custom. But it is not always possible—in the case of some people it is never

* A number of forms that may be recommended are to be found in *Helps to Self-Examination*, Churchmen's Penny Books, No. 15, published by S.P.C.K.

possible—and then the Communion is to be received without it and without any feeling that a wrong thing is being done.

In the second Exhortation we are warned against neglect of the Holy Communion. Just as it is wrong to come frequently but without preparation, so it is dangerous to absent ourselves from the Lord's Table to which we are "so lovingly called and bidden by God himself."

In the course of the service itself there stands a third Exhortation, to be read either at the service or when notice of the celebration of the sacrament is being given. This must always be used on either the fourth or fifth Sunday in Lent, and it may be read at such other times as the Minister thinks fit. It combines the teaching of the two Exhortations already summarized, enjoining penitence and a spirit of thanksgiving upon all who come to receive the Holy Communion.

The Introductory Services.

The Holy Communion may be prepared for by the service of Morning Prayer, or by the Litany, or by a brief Devotion to be found in the Appendix to the Prayer-Book.

When Morning Prayer is used as the introduction it may be begun at the versicle "O Lord, open thou our lips," and concluded at the Third Collect or at the Canticle after the Second Lesson. In the latter case the Canticle may serve as an Introit—that is, as a hymn sung while the priest

proceeds to the altar—or it may be followed by the salutation and response and by one of the three collects, and then by the Communion Service.

The Litany must end immediately before the Lord's Prayer when it is used to introduce the Holy Communion.

The special Devotion which is provided in the Appendix is to be said by the Priest "in a distinct and audible voice" as he stands at God's Board, the people all kneeling. It consists simply of the 43rd Psalm, with an anthem, or antiphon, followed by five versicles and responses.

The Liturgy.

The word Liturgy is often used to denote all the Prayer-Book services; more strictly it means the form of service ordered for the celebration of the Holy Communion. In the New Prayer-Book this is divided up into eight parts:

The Introduction.	The Preparation.
The Ministry of the Word.	The Consecration.
The Offertory.	The Communion of the Priest and People.
The Intercession.	The Thanksgiving.

The Introduction.—The service opens with the Lord's Prayer, said quietly by the Priest alone, as the conclusion of his own preparation; the congregation does not say the Amen. Then in a louder voice the collect for the purifying aid of the Holy Spirit is prayed, and the people respond.

On Sundays there follow the Ten Commandments in a shortened form, or, instead of these, our Lord's Summary of the Law; but the Ten Commandments must be read at least once on a Sunday in each month. On week-days the Lesser Litany may be used instead, in English or in Greek. After this, in every case, come the salutation and response and the bidding to prayer, followed by the Collect of the Day, to which other collects may be added.

The Ministry of the Word.—Two passages from the Scriptures are now read to the congregation, the first (called the Epistle) being chosen from some book other than the Gospels, generally from one of the New Testament Epistles, and the second (called the Gospel) being taken from one of the four Gospels. The people should sit for the reading of the Epistle and stand for the reading of the Gospel, thus paying the greater honour to the record of our Lord's ministry. When the Gospel is announced all say, "Glory be to thee, O Lord"; at its conclusion, "Praise be to thee, O Christ."

Then all together recite the Nicene Creed, amended in its final paragraph so as to give the four notes or characteristics of the true Church, which is "One Holy Catholick and Apostolick." It is customary to bow the head in reverence at the profession of belief in "one Lord Jesus Christ," and also at the reference to our Lord's self-humiliation, "And was incarnate by the Holy Ghost of the Virgin Mary."

If there is a sermon, it follows the recitation of the Creed, any necessary notices being first given out; then may be read either of the two Exhortations printed at the end of the service.

The Offertory.—The Priest next reads one or more of the Offertory Sentences chosen from the Scriptures, to remind the congregation of the duty of dedicating a reasonable proportion of their possessions to God's service, and the collection is then taken, and presented at the altar by the Priest. Bread and wine are brought from the credence and placed in the sacred vessels upon the Holy Table, according to the needs of the congregation.

The Intercession.—After bidding the prayers of the congregation for special persons and causes and for "the whole state of Christ's Church," militant against evil here on earth and expectant in Paradise, the Priest offers a long prayer of intercession, prefaced by the formal offering to God of the alms just collected and of the bread and wine prepared for subsequent consecration. Pauses are sometimes made after certain petitions so as to give opportunity for the private offering of prayer for particular people known to members of the congregation. The prayer at the end for the faithful departed is definite but restrained, after the example of all such prayers used by the early Church. Collects contained in the Prayer-Book or other collects sanctioned by the Bishop may be used after the Intercession.

On Good Friday and Easter Even, and on any other day when there is to be no Communion, the service ends here with the Blessing.

The Preparation.—When the third of the Exhortations referred to above is read in the course of the Communion Service, this is its place. Then comes an invitation to the congregation to draw near with faith and to make humble confession of their sins, in general terms, to Almighty God; and a form of confession and absolution follows. For week-day use there is a shorter alternative form of invitation, confession, and absolution provided, intended not so much to shorten the service as to promote reality in the confession of sin by varying the form. After the absolution has been pronounced, certain words of comfort gathered from the Bible are spoken by the Priest, who then kneels down and prays the Prayer of Humble Access or approach.

The Consecration.—After a short pause the central and most important part of the service begins with the salutation and response, followed by the appeal "Lift up your hearts," which means "Forget the things of earth and concentrate your whole attention on highest heaven and the eternal God." The Proper Prefaces, twelve in number, to be used on certain days immediately after the words "Almighty, Everlasting God," are printed at the end of the service. At the words "Holy, holy, holy," the congregation joins in with the Priest as far

as the Amen, after which it is permissible to sing the short anthem "Blessed is he that cometh," etc. Then the Priest alone recites the prayer of consecration, by which the bread and wine are hallowed to our use.

The prayer begins with the offering of thanks to God for the gift of His Son, who by His death upon the Cross made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." It proceeds to recall the words of our Lord at the institution of the memorial of His death, the Priest performing the appropriate manual acts as the words are spoken; and it declares the intention of Priest and people dutifully and thankfully to "celebrate and set forth" the appointed memorial before the Divine Majesty, having in remembrance not only the precious death and burial of Christ but also His mighty resurrection and glorious ascension. Then comes a prayer to the Father to hallow the gifts of bread and wine by the operation of the Holy Spirit, so that they may be to the worshippers, quickened by the same Spirit, the Body and Blood of Christ, given for their strengthening and refreshing. And the conclusion of the prayer is a request that God will mercifully accept the praise and thanksgiving that is being offered, and the self-surrender of the communicants in living fellowship with Him who offered Himself upon the Cross.

The people make the prayer their own by saying aloud what is to be regarded as the most important Amen in the whole of the Prayer-Book.

Then all join in the Lord's Prayer, and there follow a salutation and response.

It is the faith of the Church that the Bread and Wine are now no longer merely bread and wine. Apart altogether from the faith of the individual communicant there is a gift, the gift of the living Christ, waiting to be received. That is why St. Paul declares that, if we dare to come presumptuously, we are in danger of eating and drinking to our own condemnation. Christ is truly and sacramentally present, for a blessing to the communicant who comes in humble faith, for condemnation to one who lacks faith and draws near unworthily. The manner of His presence in association with the consecrated Elements of Bread and Wine is beyond the reach of man's understanding, since he does not know the nature of the union that exists between his own soul and body. It is for us to use the Elements with all reverence and care, and as we do so to adore the living Christ, who makes use of them for the benefit of our souls.

The Communion of the Priest and People.—All who communicate must make their Communion "in both kinds," as did the disciples on the first Maundy Thursday. The celebrant receives the sacrament first, then any Bishops, Priests, and Deacons who may be present officially, and then the congregation, without regard to precedence. The Bread and the Cup are to be delivered in turn "into their hands," in token of the royal priesthood of all the members of the Church, and

in order that there may be seen to be an active apprehending of Christ instead of a merely passive reception. The words of administration may be pronounced in full or in part to each communicant, or in full to a row or group of communicants together.

Sometimes it is necessary to consecrate more Bread or more Wine or more of both Elements in the course of the administration, and then the essential parts of the consecration prayer are recited again—namely, the memorial of our Lord's words and acts and the prayer for the operation of the Holy Spirit.

After all have communicated a linen veil is used to cover the sacred vessels when they are replaced upon the altar, in token that they contain "consecrated Elements."

The Thanksgiving.—A thanksgiving prayer is followed by the hymn "Glory be to God on high," which may, however, be omitted on days other than Sundays and Holy Days; and then the benediction is pronounced.

That which remains of the consecrated Elements is now consumed by the Priest, unless it is to be reserved for the sick; and he then cleanses the sacred vessels, standing at the altar. After the ablutions have been performed and his private devotions concluded he leaves the church, and the congregation disperse as they finish their own thanksgivings.

The Reservation of the Consecrated Elements.

It is ordered that an aumbry or safe shall be provided for consecrated Bread and Wine reserved for the use of the sick. This is to be set in the north or south wall of the sanctuary of the church or of a chapel belonging to it, or, if necessary, in some other place approved by the Bishop; but it is not permitted to place it immediately behind or above the altar. This safe is to be kept locked, and is to be opened only when the Elements are required for the purpose of Communion, or when, at intervals of not longer than one week, it is necessary to renew them.

CHAPTER VIII

THE MARRIAGE SERVICE: THE CHURCHING OF WOMEN

THE MARRIAGE SERVICE.

A RUBRICK states that it is "convenient" or fitting that a newly married couple shall receive the Holy Communion immediately after their wedding or as soon afterwards as possible; and at the end of the service a special Collect, Epistle, and Gospel are provided for use at the nuptial Eucharist. This makes it clear that the Church's marriage service is intended for communicants. At the least the Church requires that those who are to be admitted to the holy estate of matrimony shall have been baptized.

The marriage of people standing in certain relationships to each other, all of which are set forth in a table sometimes included in the Prayer-Book but not essentially a part of it, is forbidden; and it is the Church's rule not to celebrate marriages in penitential seasons, especially during the season of Lent.

Public notice of intended marriages must be given by the calling of banns on three Sundays in the respective parish churches of the parties to the marriage, or by the obtaining of a license from the proper Church authority or of a certificate from a superintendent registrar. Weddings

may take place on any day between the hours of 8 a.m. and 3 p.m.

The marriage service falls into three parts: The Introduction, The Marriage, and The Benediction.

The Introduction.—The high dignity of the married state is first set forth, and the three causes for which matrimony was ordained are plainly declared to be "the increase of mankind according to the will of God," the hallowing, and disciplining of "the natural instincts and affections implanted by God," and the companionship and loving care which each party to the marriage ought to have of the other. In respect of all these causes holy matrimony is to be regarded as a means of grace, guarding love from lust and reverence from passion, and aiding in the growth towards perfection of two souls voluntarily associated in the closest possible manner in facing the adventures and problems, the joys and sorrows, of life.

The congregation and the persons coming to be married are then appealed to in turn to speak if they know of any reason why the marriage should not go forward.

The Marriage.—The Priest next strictly questions the man and the woman in precisely similar terms as to their desire and intentions, making it clear that the state on which they are about to enter is one of lifelong union. Being

satisfied of their willingness to take the necessary vows, he receives the woman's right hand "at her father's or friend's hands," places it in the man's right hand, and dictates the vows to the man and the woman in turn, the same form of words being used in both cases.

The ring is now put on, and the Priest dictates to the man a solemn declaration of marriage, of honourable regard, and of intention to make due provision for the support of his wife. The two kneel down, while the congregation remains standing, and the Priest prays for them. Then, joining their right hands, he forbids the breaking of the bond now made in God's sight; he announces to the congregation that the couple are married; and he gives the pair a blessing.

The Benediction.—Followed by the bridegroom and bride the Priest walks to the sanctuary, while the 128th or the 67th or a part of the 37th Psalm is said or sung. At the conclusion of the psalm all kneel except the Priest, who faces the congregation and leads the prayers for God's blessing upon the marriage. These include a special petition for "the gift and heritage of children," to be offered in every case where it is not unsuitable by reason of age, and also a further reminder of the indissoluble character of marriage. There follows a sermon, or the reading of some portion of Scripture such as 1 Cor. xiii., or the exhortation included in the marriage service in the old Book; and then, after a collect, the blessing is pronounced, and so the service is concluded.

The Churching of Women.

It is provided that the husband may accompany his wife when she returns thanks to God after childbirth, and it is most desirable that this shall be done, since the service is not intended to be in any sense a purification of the woman but a thanksgiving for the preservation of her life and for the gift of the child.

After the recitation of either the 116th or the 127th Psalm prayers are offered, the Lesser Litany, the Lord's Prayer, versicles and responses, and a collect. It is fitting that this shall be followed immediately by a celebration of the Holy Communion. But if not, a further prayer is added, for grace to bring up the child in the way of righteousness, or, in the case of a mother whose child has died, for comfort; and the blessing is then pronounced. A gift to God in token of thanksgiving should be made at the time.

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CHAPTER IX

THE VISITATION AND COMMUNION OF THE SICK

It is the duty of all Churchpeople to give the clergy notice of serious illness and not to leave it to them to find it out. The ministrations of the Priest should be regarded as of equal importance, at the least, to those of the doctor.

When visiting the sick a Priest is not required to use the forms of prayer set out in the Prayer-Book, but, if he prefers to use other prayers, he must minister "in like manner." The Prayer-Book Order is arranged in five sections: I. Visitation. II. Exhortation to Faith and Prayer. III. Exhortation to Repentance. IV. An Act of Prayer and Blessing. V. Special Prayers to be used as Occasion May Serve. These may be used separately or in varying combinations, according to the necessity of each case and at the discretion of the Minister.

I. Visitation.

A salutation to the house and all that dwell in it is followed by prayers in the sick man's presence, which include the Lesser Litany, the Lord's Prayer, versicles and responses, and five very brief prayers for blessing and healing.

II. Exhortation to Faith and Prayer.

The Priest explains the spiritual purpose and use of sickness, exhorts the sick person to remember the faith professed at his baptism, and recites the Apostles' Creed in order that the sick person may declare, "All this I steadfastly believe."

III. Exhortation to Repentance.

If he has not already made a will, a sick person whose life appears to be in danger should be urged to set his temporal affairs in order. The clergy are reminded, however, that it is their duty to recommend people to do this "whilst they are in health." The sick person is then to be helped to examine himself in respect of his own wrongdoing and of his attitude towards any who have injured him, and he is to be "moved to make a special confession of his sins" according to a prescribed form. There follows a form to be used by the Priest in pronouncing absolution, and a prayer.

IV. An Act of Prayer and Blessing.

A psalm is read, with its anthem before and after; then follows a prayer for healing, accompanied by the laying on of hands "if desired," a further prayer, and a blessing.

V. Special Prayers to be Used as Occasion May Serve.

These include a litany for the sick or dying, prayers for the healing of an adult and of a child,

for one who is troubled in conscience, for a convalescent, and commendatory prayers for a child or for an adult. A final Note names some Prayer-Book prayers and Bible readings which are suitable for use with sick persons.

The Communion of the Sick.

Communicants who are prevented by sickness from going to church to receive the Communion are not to lose the benefit of the sacrament, but are to request the Priest to administer it to them in their own house. According to their wish and the exigency of the demands made upon him by others at the time, he will either celebrate the Holy Communion in the sick-room, or, where Reservation is practised, he will bring from the church the consecrated Elements there reserved from the open Communion.

In the former case the service may be abbreviated so as not to impose an undue strain upon the sick person. It may begin with a special collect to be used in place of the Collect of the Day, suitable alternative Epistles and Gospels being provided; and after this will follow the invitation beginning "Ye that do truly and earnestly," and then the rest of the service in order. But when extreme necessity requires it, the Priest may proceed at once with the prayer of consecration, and, after administering the Elements, end with the blessing.

A rubrick makes it clear that if a sick person who desires to receive the Holy Communion

is for any "just impediment" unable to do so, he need not be in any distress about the matter. He is instructed to make an act of spiritual communion and to believe that by so doing "he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

When the Holy Communion is administered by means of the reserved Elements brought from the church, the Priest may use such parts of the service as he thinks fit, provided that they include the General Confession and Absolution in either the longer or the shorter form, the Prayer of Humble Access, the words appointed for use at the administration, the Lord's Prayer, and the Blessing. But in cases of extreme necessity the same rule applies as above. Provision is made for the administration of the consecrated Bread and Wine together, where it is desirable; and in any case the sick person is to receive the Communion after all others who are present.

Sick people who desire to receive the sacrament would do well to remember two considerations in favour of the use of the reserved Elements, where that use is recommended by the Priest. First, it links them up with the general congregation by making their Communion a deferred participation in the open Communion rather than a separate service; second, it is a help to the Priest in his work, for since he does not need to communicate when the reserved Elements are

used, he is free from any obligation of conscience to continue fasting in preparation for the service.

Any service or ceremony in connection with the Elements reserved in the aumbry in church is forbidden. It is, of course, open to any individual worshipper to choose to say his prayers near to the place where the Elements are reserved, without suspicion of disloyalty; but he will do well to guard against entertaining any idea of the limitation of Christ's presence and to conceive the sacrament in terms of spiritual activity rather than of adorable quiescence.

CHAPTER X

THE BURIAL OF THE DEAD

When a special celebration of the Holy Communion takes place on the day of a burial, the Priest is to use either the Collect found in the Burial Service or the Collect of Easter Even. Alternative Epistles and Gospels are prescribed.

Two Orders are provided for the burial of the dead, one for general use and the other for use in the case of a child. It is forbidden to use the former for any who die unbaptized or excommunicate, or for suicides, or for those who have died "in the act of committing any grievous crime."

The body may be either buried or cremated; and a prayer of consecration is provided for use when the ground in which a body is to be laid to rest is not yet hallowed. Apart from the Introduction, the whole of the service except the words of committal may be read in church: but it is usual to read the part known as The Burial at the graveside or in the crematorium, and this may be done either immediately after the Introduction or at the end of the service, after the prayers, instead of in the middle of the service, as it is printed in the Order.

The General Order.

The Introduction.—This consists of a number of Biblical sentences, supplemented by one of the Penitential Psalms, if necessary, to be recited by the Minister as he leads the funeral procession from the churchyard entrance towards the grave or towards the church.

The Service in Church.—Psalms and lections make up this part of the service, and a variety of arrangements is possible. One or more of four psalms may be sung, followed by one lesson. The psalms may be preceded and followed by an anthem, and in place of the *Gloria Patri* the ancient prayer for the departed may be said at the end of each; or three psalms and three lessons may be recited alternately, the same rule applying as to the anthem and the *Gloria*; or instead of the third psalm a hymn may be sung.

The Burial.—While preparations are made at the graveside the Minister reads certain anthems or else a part of the 103rd Psalm. Then the words of committal are said (alternative words being provided for use at a cremation and for burial at sea; see p. 66), followed by a declaration of the blessedness of all that die " in the Lord " and an ascription of honour and glory to the eternal God.

The Prayers.—These include the Lesser Litany, the Lord's Prayer, four versicles and responses,

and various prayers (one or more of which must be used) for the departed and for the mourners.

An Order which May be Used for the Burial of a Child.

This is an abbreviation of the former service, beautifully appropriate to the case of a young child and to the needs of those who mourn its loss.

CHAPTER XI

THE MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS

It is stated in the preface to the Ordinal that "from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons." This threefold ministry the Church of England retains. Candidates for the ministry are to be "called, tried, examined, and admitted thereunto," according to the forms set forth in the Ordinal, the minimum ages being twenty-three for admission to the Diaconate, twenty-four for admission to the Priesthood, and thirty for admission to the Episcopate. The making of Deacons and the ordaining of Priests usually takes place on Sunday at the four Ember seasons (see p. 4), but "on urgent occasion" may take place "upon some other Sunday or Holy Day." The consecration of Bishops usually takes place upon a Holy Day other than a Sunday, but may also be held on Sunday. In each case the service is associated with the Holy Communion.

It should be noted that "to enter the ministry" or "to take Holy Orders" is never to be described as "entering the Church." The sacrament of Holy Baptism is the appointed means of becoming a member of the Church.

The Form and Manner of Making of Deacons.

Morning Prayer is to be followed by a sermon "declaring the Duty and Office of such as come to be admitted Deacons." Then the candidates are presented to the Bishop by the Archdeacon or by one of the Bishop's Examining Chaplains, and the Bishop calls upon the congregation to make known to him any impediment to the admission of any of the candidates of which they may be aware. He then commends the candidates to the people's prayers, and the Litany follows.

After this the service of Holy Communion is begun, a special Collect, Epistle, and Gospel being provided. In between the Epistle and the Gospel the admission of the candidates to their Office takes place. The Bishop first examines them as to their vocation, their belief in the inspiration of the Scriptures, and their intention faithfully to discharge the functions of the Diaconate, which are declared to be the assistance of the Priest in Divine Service and especially in the Holy Communion, and the care of the sick and poor. He requires of them a solemn promise to endeavour to live worthily of their Office and to minister in obedience to the rule of those who are set over them; and then he calls for prayer on their behalf. After silent and vocal prayer, the latter in a form borrowed from the service of Holy Communion and including

petition for the operation of the Holy Spirit, the Bishop admits each one separately to the ministry by the laying on of hands, and delivers to him a copy of the New Testament. A white stole is then placed over the deacon's left shoulder and fastened at the right side.

Then the Gospel is read by "one of them, appointed by the Bishop," and the service of Holy Communion is resumed. All who have received Orders make their Communion "with the Bishop."

[The ancient Order of Deaconesses was formally and canonically restored in the Church of England in the year 1923 (Province of York, 1925). The service appointed for their admission, which closely follows the form outlined above, would have been included in the Appendix to the New Prayer-Book but for a technical difficulty in the process of securing legal authority for the Book. But, though its inclusion has had to be deferred, the form has canonical authority, and by its use women are admitted to a clearly defined ministry in the Church.]

The Form and Manner of Ordering of Priests.

This follows the same plan as the service for the making of Deacons, except that the ordination follows the Gospel instead of preceding it; but as is necessary in connection with the admission of candidates to so high a privilege and so great a responsibility, the Bishop's statement as to the

nature of the priesthood is more detailed and his examination of the Deacons who are to be ordained is more prolonged and more searching. After the examination and a period of silent prayer, the hymn *Veni, Creator Spiritus* is sung; prayer is then offered by the Bishop, and he and "the Priests present" all lay their hands upon the head of each candidate in turn, the Bishop pronouncing the words by which he is authorized to execute "the Office and Work of a Priest in the Church of God." To each one he gives a Bible, conferring upon him "Authority to preach the Word of God, and to minister the holy Sacraments"; and the stole, which up to this point has been worn over the left shoulder, is loosed and put over both shoulders. The Communion Service is then continued, and all the newly ordained Priests receive the Communion.

It may be pointed out that while many Priests hold offices of dignity and are known as Dean, Archdeacon, Canon, or Prebendary, this does not involve advancement to a higher order of ministry.

The Form of Ordaining or Consecrating of an Archbishop or Bishop.

Here it is necessary that the actual consecration by the laying on of hands shall be performed by the Archbishop, assisted by at least two other Bishops, so as to secure beyond all doubt that continuity which is spoken of as Apostolic Succession. By means of this "threefold cord"

it is ensured that every Bishop, whose peculiar function and responsibility it is to ordain to the ministry, shall himself be in the line of descent from the holy Apostles.

CHAPTER XII

FORMS OF PRAYER FOR ACCESSION DAY: FORMS OF PRAYER TO BE USED AT SEA.

Forms of Prayer for Accession Day.

Prayer is offered for the Sovereign at Morning and Evening Prayer daily and at every celebration of the Holy Communion. In addition to this the Prayer-Book orders that thanksgiving and special intercession shall be made yearly on the anniversary of the Sovereign's day of accession.

Morning and Evening Prayer are then to be modified by the use of Proper Psalms and Lessons, and special versicles and responses and prayers are provided for use after the Creed; a special Collect, Epistle, and Gospel are to displace those normally in use at the Holy Communion, except when Accession Day falls on a Sunday or other Holy Day; and there is a short service which may be used at any convenient time on the same day, consisting of the hymn *Te Deum*, the Lesser Litany, the Lord's Prayer, versicles and responses, and prayers.

Forms of Prayer to be Used at Sea.

As befits a seagoing people, special forms of prayer and thanksgiving are provided for the

use of His Majesty's Navy and all other British seamen, for deliverance from the perils of storms and from the attacks of enemies. Morning and Evening Prayer are to be used daily as on land; and the Burial Service is amended by the adapting of the words of committal.

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